

A D V I C E

TO THE

F A I R - S E X .

A

P O E M

Translated from the *Greek* of

N A U M A C H I U S .

— — — *hoc est Mediocribus illis*
Ex vitis Unum. H O R .



L O N D O N : Printed, in the Year, 1736.

Advertisement,

TH E learned Reader will find the following P O E M,
for the most part a close Translation; some few
Liberties have been taken, but they were necessary to
make it more agreeable to an *English* Ear. In things
of this Kind it is allowable to vary the Diction a little,
provided, that thereby the Sentiments of the Original
be preserved, in a more lively, and easy manner.





A D V I C E
T O T H E
F A I R - S E X , & c .

LADIES attend; from ancient GREECE receive
The Precepts, Moderns are too lewd to give.

Who wrote these Verses, shew'd a Father's Care,
At once admir'd, and disciplin'd the Fair;

In Times, before kept Mistresses began,
When Wives cou'd win the Savage-creature Man:

When Maiden-Ladies not too wanton grown
Could praise Virginity, and LIE alone.

Oh! had he been in these DEGEN'RATE DAYS —
But hear my Author, and Approve his Lays.



A P P Y the Maid, whose Body pure and
 (chaste
 Is still by Thoughts of innocence posselt :
 Who keeps her Virgin Liberty ; nor knows
 A Mother's Burthen, nor a Mother's Woes.
 No brooding Cares her easy Days perplex ;
 She sits above the Frailties of her Sex :
 By Fancy wafted here or there may feel,
 The Good in ev'ry state without the Ill,
 Tho' single, be in Conversation join'd ;
 Where Thought meets Thought, the Wedlock of the
 (mind !

OR wou'd my Fair, from Cares and Business free,
 Like greedy Merchants dare the troubled Sea :
 And turn that sad Adventurer-- a Wife ;
 I'll be her Pilot down the Tide of Life.

L E T

Καλὸν μὲν, δέμας ἀγνὸν ἔχειν, ἀδολμῆτά τε μένειν
 Παρδεικλῶ, χαδαροῖσί τ' αἰεὶ μελεδήμασι χαίρειν,
 Μῆτε βαρυλήτων λαγόνων περὶ φόρτον ἄγασσαν
 Μῆτε πόνον τρομέσαν ἀγάστονον Ἐιλεθύης·
 Ἄλλ' ἥδη βασίλειαν ἀφαιρῶν δηλυτεράων,
 Ψυχῆς ὄμμα φαινὸν ὑπὲρ βιότοιο χέουσιν,
 Ἐνθα γάμοι κεδνοὶ καὶ ἀληδῆες, ἔνθα μυγεῖσα
 Θεσπεσίους ἐπέεσι νοήματα φάεα τίκλει.
 Ἐὶ δέ σε καὶ ξυνοῖο πόθος βιότοιο κηχάνει,
 Καὶ τῷτο περδαεὶς ἐρέω, πῶς χρή σε περῆσαι
 Τὸν πλῆν, ὥς φασιν, πῖν δούτερον εὐφρονι δύμῳ.

L E T Reason guide you be not over-nice,
 But rest contented with a Parent's Choice.
 Blest is the Maid, who weds a Man of Sense :
 Who takes a Fool must bear his Insolence.
 To a wise Husband ev'ry Thought submit,
 Nor trust a *Female Forwardness* of Wit.
 If Cares oppress him, gentle Words may find
 A fond Acceptance, and relieve his Mind :
 Your friendly Charms may mitigate his Woe,
 And prove the sweetest Comfort Man can know.
 Affairs abroad he best will understand ;
 Home is the Province for a Wife's Command.*

In

"Εἰς σοὶ πῖσις οὗτος, ὃν ἂν κρίνωσι τοκῆες
 Κἂν μὲν ἔη πινυτός, σὺ μακροτάτη· εἰ δὲ κεν ἄλλως
 Ἀνέρα μισήσαιο, φέρειν καὶ τῷτον ἀνάγκη.
 Ἀλλ' ὡς μὲν τις σοὶ πεπνυμένος, ὃ, τι κεν εἴπῃ,
 Πείθο, μηδ' ἔσω βίῃ ἀνδρῶν. γίνεο δ' αὐτῷ
 Μελιχίη, καὶ μᾶλλον ὅταν τι ἐκὼς ἰχάνῃ.
 Ἄνδρες γὰρ ἀχαλῶντι παρὰ φασίς ἔστιν ἀκρίτις.
 Λεῖπε δὲ οἱ τὰ δούρηφι, τὰ καὶ δίδωται πινυτός.
 Σοὶ δ' οἰκωφελὴ μελέτω, μέγαρον τε φυλάσσειν.

* The *Greek* expresseth yet something more than this. For it was then as fashionable to be much at home, busied in the Affairs of the Family; as it is now to be continually skipping about from Place to place, upon short visits: Tho' by the way, it is as great Instance of the Love, Ladies have for Fashions; that they cou'd comply with a Custom so disagreeable to a Volatile impatient Nature. The Husbands found their Account in it; they persuaded their Wives that it was a piece of Modesty: and in compliment to them painted, over their Doors, V E N U S sitting upon a Snail, an emblem of the *Inseparability*, between the House and the Mistress of the House. The *Greeks* and *Romans* set themselves to invent Names for married Women, which in *English* wou'd sound something like *House-keeper*. N A Y! to gad abroad was so odious in some Places, that a *Goer-forth*, the *Daughter of a Goer-forth*, signified in the Language of the *Chaldees*, the same as a W—— the Daughter of a W——

*In things of weight if he reveal his Mind,
 Be sure to take the Condescension kind ;
 With due Attention wait till all is said,
 If ought you answer, be that Answer weigh'd.
 Seek not to alter Schemes, you cannot mend,
 Nor Promise ought to fail him in the End.

S H E, who wou'd shew her Prudence and her Truth,
 Desires, but one the Husband of her Youth :
 No Man of Taste, or Elegance will wed
 The widow'd Partner of another's Bed.
 If Fate confine you to an Head-strong Fool ;
 The way to mend him is to let him rule :
 Bear with the Evil, which you can't redress ;
 And by your Silence make his Follies less.
 To Friend, or Parent, never once impart
 The Overflowings of a Wife's sad Heart.

To

* "Μηδέ μιν ἐξερέεινε τὰ μὴ δέμῃς ἔστι γυναικας
 Ἰδμεναι· εἰ δ' αὐτὸς σ' ἐδέλει συμφραδέμῃνα δέσθαι,
 Σωθεο μὲν τάχα μύθῳ· ἀμείβεο δ' ὅψ' αὐτῷ
 Φραζομένη, καὶ μηδὲν ὑπὶ γῆρας, μηδὲ καλῶς
 Σὴν ῥέζειν ἰότητι· τὸ γὰρ πᾶσι βῆτιν ἀφαιρῶν.
 Κερίδι πινυτὴ πῶσις ἄρκει· ἐδὲ τ' ἐκείνῳ
 Δότιρ ἀδρήσει λεχέων δόρυμνωθεῖσαν.
 Πρῶτα μὲν ἀφραίνοντ' ἀνάγκη, καὶ γὰρ ἀνάγκη.
 Πολλάκι περ καὶ νέεσσι ἀνάγκη, κηδομένη περ
 Ἰγῶ δ' ἐν σέρνοισι τὰ σαὶ κήδεα, μηδ' ἀγρόβι
 Πᾶσι, ὅσα κήσσει, μηδ' ἐννεπε πάντα τοκεῦσι.

† To tell his Madness will increase the Storm ;
 'Tis Love must sooth, and Secrecy reform :
 From threats and Menaces will Passion rise,
 Smooth are the Words, which make the Foolish wise.

I F by ill Company he's led astray
 Retire and give their Noise and Riot way :
 Far from the lawless *Bacchanals* remain,
 'Till Solitude has sober'd him again.
 Then some suspicion when apart suggest,
 And teach your Husband to distrust the rest ;
 Employ all Agents (if you wou'd succeed)
 Or hate, or cold indifference to breed.
 Do this; ---- the lewd Association ends,
 One Friendship marr'd him, --- but the second mends ;
 A Youth perhaps he fell into the first,
 Not out of Choice ; ---- for who wou'd chuse the worst?

Mean

† Μένη δ' ἀφραδέοντα πινυσάμεν· ἀλλὰ κατ' αἶσαν·
 Καὶ πινυτὸν δεδάηκ' ἐμελιζέμεν ἀνέρα λάβη.
 Πολλάκι δ' ἥπιον ἄνδρα καὶ ἀφρονα μῦθον ἔδελξεν.
 Ἐἰ δ' ὅλοοις ἐπάρσιον ἐφροπόμενον κακὸς εἴη,
 Μὴ σὺ μὲν ἀντιβίω κείνῳ, τῷ καὶ εἰς ἔριν ἔλθης,
 Ἀλλ' ἐπάρης ὅτρωε μῦθ' σφίσι νείκεα βάλλειν.
 Ῥηιδίη δ' ὁδὸς ἦδε διακρίναι φιλότητα
 Λαγυαλέω, ἐπάρης ὃ φίλον ἀγαθοῖσι γνέσθαι,
 Καὶ πινυτοῖς. τίς γὰρ κεν ἐκὼν φίλον ἀφρονα δέχοι;

Mean while on each Occasion wisely find
 Some proper Blandishment to sooth his Mind.
 Still make your little ones the Joy of Life,
 And be as fond a Mother, as a Wife.
 Those Marks of Tendernefs, your Children share,
 Are shewn to him whose Progeny they are :
 And few the Men so blind, or brutish born,
 But know their Friends, and Love for Love return.

T H E prudent Woman, who wou'd wish to please,
 Must ne'er forget such useful Rules as these.
 Let no light Laughter Modesty disgrace,
 Nor cloudy Sadness lowr upon the Face.
 In some Amusement let each Day be spent
 Nor worn with Care, nor Idly-indolent.

Your

Καὶ σὺ μὲν ὥς φίλον ἄνδρα καὶ ἀτρεκέως ἀγαπᾷς
 Γνώτω δ' ἀμφαδίῳ καὶ σοὶ πόσις ὅτι κε πικρὰ
 Ἐκ θυμοῦ φιλέης· ἔπει' ἐπὶ γε τοῖσι εὐτύχθῃ,
 Οὐ στέργειν φιλόπιστα καὶ ἡδεῖα πιστὰ δαίωται.
 Παρθενικὴ σὺ δ' ἄκουε τὰ σε γὰρ πάντα φυλάσσειν.
 Μήτε φιλομμειδίᾳ μάλα γίγνεο, μήτε κατηφής.
 Μήτ' ἐσο πᾶμπαν ἀεργός, ἀλλ' ἵε καὶ πόνον ἔργων.

Your House and Servants with Discretion use,
 Not too severe in Discipline, nor loose:
 From easy Lenity Contempt may spring,
 Those Subjects honour most, who dread their K I N G.
 Cautious receive a Strangers first advance,
 With modest looks, and distant Complaisance:
 Your Air may change, when others recommend
 The unknown Person as a worthy Friend.

W I T H I N your House no † ancient Lady take,
 'Tis strange to tell the mischiefs that they make ;
 Those Beldams oft have made their Talent known,
 By Beds defil'd, and Families undone:

The

† Μήτε κακή δμώεσαι ποῖς ἔσο, μήτε μαλ' ἐσθλὴ
 φαίneo· ῥηῖτεροι γὰρ αἰεὶ πε πῆμα φέρονται.
 Θ Α' Ρ Σ Ε Ι' δειδιότων μάλ' ἐπιχευέουσιν ἀνακτεs.
 Ὀδυρίων φιλότητας ἀναίneo, πρίν κεν ἀπ' ἄλλων
 εἰδέης ἐτύμως μελεδήματα καὶ νόον αὐτῆs.
 Μήτε γραῦν ποτὲ σοῖσι κακῶ δόξαο μελῶδες.
 Π Ο Λ Λ Ω Ν γρῆες ἔπεσαν εὐκπτα δώματα φώτων.

— — The Character of the old Women here mentioned, I believe, is scarce to be met with in *England*. They seem to have been such a Set, as, the *Duennas* in *Spain*: Persons, who under the notion of *Governesses* to young Women, often assist them in all their Intrigues, start at Amour, and take the Direction of it upon themselves. I do not know whether there be any Ladies in *Great-Britain*, who, after a Youth of gay Living, have in their Old Age Leisure enough from their Cards, to imitate this sort of People.

The sense of Pleasures past they still retain;
 And tempt the Young to Act them o'er again.
 Nor e'er so near you as in Friendship place
 That dang'rous thing a rattling Prate-apace.
 These with their many Words much Ill impart,
 Corrupt the Ear, and steal into the Heart.
 What fondness Girls for finery express?
 Oh! 'tis a Torment not to talk of Dress---
 Some the rich load of Golden Trappings wear
 Or in a blaze of Precious Stones appear.
 The wise will chuse a Decency of Dress,
 Not more than suits their Quality nor less:
 Nor be like those, who all the Day would pass
 To please their Pride, and Idolize the Glass
 Curl, and uncurl a Favourite in the Hair
 Or quarrel with a Patch and fix it --- *There!*

Μηδὲ μὲν ἀκρετόμυθον ἐταιρίσσαιο γυναικὰ
 ΚΕ Δ ΝΑ' καὶ φθάρσει γυναικῶν ἡδεα μῦθοι.
 Μὴ σὺ ποτε χρυσῶν περμαίνο, μήτ' ἐπὶ δειρῆς
 Πορφυρέῳ ὑάκινθον ἔχῃς, ἢ χλωρὸν ἰάσπιν,
 Τοῖς ἐπὶ φυσιόωσι δαλίφρονες. ἀλλὰ σὺ κῆρυ,
 Παρθένε, τηῦσιν μὴ δόξω, μηδὲ κατὰ πῆρ
 Χεὶρ διακρίνῃσα πλὴν ἀγάζω μορφῇ.
 Μηδὲ κῆρυς περὶ ἀλλὰ πολυχρδέας πλέκει σείρας·

The Greek is literally Thus. *Do not admire your Beauty in the Glass separating*
 (He means the Hair) *with your Hand, nor Weave it too curiously in Braidings, nor*
black your Eyes under the Eye-lids. As these Customs are some of them out of use a-
 mongst us, I have made bold with such as are correspondent to them. The Custom of

Let no false Colours on your Cheeks be spread,
 Or faint Cosmeticks foil the Native Red:
 Nature is ever to the Fair a Friend,
 Nor leaves her Workmanship for them to mend.

A H! think unwary Nymph, how much you please
 The sly PHILOSOPHER, by Arts like these:
 Who sees you still at each return of Day
 Strive to reform your Tenement of Clay,
 And laughs to meet the light Fantastick Dame
 In various shapes another, and the same.

Μηδὲ μέλαινε ποῖσιν ὑποβλεφάρισιν ὀπωπίας
 Ὃν γὰρ θηλυτέρας δέμας ὥπασεν ἡμιτέλεστον
 Μορφῶν, ὅφρα καὶ ἄλλα περὶ ῥοὶ πηνήσαιντο.
 Πῶς δρᾶν, κῆρα, δυνάοιο δαήμονι φῶπ φανῆναι,
 Ὡντὸν ἐφημερίῃ κομιδῇ χροῶ ποικίλλουσα;
 Ἐξ ἐπίρης ἐπὶ τῷ σε καὶ ἄλλῳ ἄλλοτε λόβω,
 Φαινομένη πολλῇσι μίαν μορφῇσι γυναικα.

blackening the lower Eye-lids (which answers to that of the *French Ladies* colouring their Cheeks) was very much in use among the Eastern Nations, as hath been observed by Mr. *Hutchinson* in His notes upon *Xenophon*: The same is meant of *Jezebel*, 2 Kings, 9, 30. What our Translators render, *She Painted her Face* is by the *Septuagint* rendered more agreeably to the Original, *She Coloured her Eyes with Black-Lead*.

The word (διακρίνισα) *Separating* is, in a Passage of *Plutarch*, cited in the above mention'd Notes, expressly applied to the Hair. (καὶ κόμης διακρίσει) This Custom is in some Measure preserved by the Curls, the Ladies wear upon their Foreheads, which (if I mistake not) are called *Favourites*.

F I N I S.

no false Colours on your Cheeks be
that Conscience tell the Native Red;
there is ever to the Fair a Friend,
leaves her Womankind for ever
not that always I say, how much you please
my THE COSMOS, by Mrs. L. L. L.
to see you this is each a part of Day
to recount your Testament of Day
things to meet the light of Day
famous names another, and the same

the lower Eye-lids (which answer to that of the human eye) are
very much in the same position, as the human eye, but
in the lower eye-lids, the human eye, as the human eye, but
What can I say of the human eye? The human eye, as the human eye, but
gently to the Original, the Colour of the human eye, as the human eye, but
word (human eye), the human eye, as the human eye, but
and the human eye, as the human eye, but
coloured by the human eye, as the human eye, but
human eye, as the human eye, but



